

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, JANUARY 19, 1889.

[NUMBER 21.]

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The publishers of *UNITY* will be glad to receive any number of addresses of members of Unitarian churches and others supposed to be interested in progressive religious thought.

Clearance Sale of Books.

We have on hand about \$1,000 worth of books which we wish to convert into cash during January, and as an inducement to *UNITY* readers to purchase at once we offer them at the following low prices, which will hold good through January unless our stock of any particular book is closed out sooner. The prices are net in Chicago; postage must be added if books are to be sent by mail.

Abbot's Scientific Theism, cloth, 12mo, retail \$2.00, January price \$1.40, postage 10 cents.

Allen's Hebrew Men and Times, retail \$1.50, January price \$1.05, postage 10 cents.

Allen's Our Liberal movement in Theology, retail \$1.25, January price 88 cents, postage 8 cents.

Mrs. Brotherton's Sailing of King Olaf and Other Poems, retail \$1.00, January price 35 cents, postage 5 cents.

Miss Campbell's "Jack's Afire" or "The Burton Torch," retail \$1.50, January price 50 cents, postage 13 cents.

Carew's "Tangled," retail 75 cents, January price 45 cents, postage 8 cents.

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Chadwick's The Faith of Reason, retail \$1.00, January price 70 cents, postage 10 cents. In Nazareth Town, and other Poems, at the same price.

Chadwick's The Two Voices, Poems of the Mountain and the Sea, retail \$1.00, January price 60 cents, postage 8 cents.

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Dr. Clarke's Every Day Religion, retail \$1.50, January price \$1.00, postage 13 cents.

Frances Power Cobbe's Religious Duty, retail \$1.00, January price 65 cents, postage 8 cents. Darwinism in Morals and Other Essays, retail \$2.00, January price \$1.20, postage 12 cents.

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and Antonyms, retail \$1.25, January price 65 cents, postage 10 cents.

Fallows's Progressive Supplemental Dictionary, full sheep, quarto, 531 pages, retail \$3.75, January price \$2.75, postage 35 cents.

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Grumbine's Evolution and Christianity. A concise and popular summary of their relation. Cloth, 18mo, retail 50 cts., January price 20 cents, postage 5 cents.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, JANUARY 19, 1889.

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EDITORIAL.

THE iceberg shows but one-third of its size above the ocean surface. So visible humanity is a fragment only. Underneath is the might of God buoying up its unconscious life.

It is a beautiful and fruitful thought of Victor Hugo's that a man need never be inwardly unhappy so long as he has two things, "something to do, and a sight of the sky." Something definite, precise and practical on which to exercise his soul and forget the lapse of time, and bound with that some glimpse of an infinity that overbroods and comprehends his life and labor. These two are eternal needs of the human spirit.

FROM a liberal theologian of Holland, Opzoomer:—"The poetry of religion is no slumber-song, rocking men in sweet dreams and sentiments that bear no fruit, but a song that wakens all his spiritual powers and inspires him to mould life and reality into happier, fairer and better forms. It is a battle-song which calls him to the fight against all that is false, low and incomplete and gives him no rest till he has won the victory."

Good Housekeeping has started another clever bit of merriment at the expense of the "fashionable choir." At the morning service the four parts wrestled long and with great variations with the fact that "Solomon was not arrayed," but it finally was developed that he was "not arrayed like the lily." In the evening all four had a similar time in declaring that "they would wash," and not until a long time was it discovered that they meant "to wash their hands in innocence."

THE *Deaf Mute Hawkeye* is a creditable weekly published by the Iowa Institution for the Deaf and Dumb. This institution furnishes board and tuition free to all between the ages of nine and twenty-five who are too deaf to attend the common schools. Even clothing is furnished to those too poor to supply themselves, so there is no excuse for any deaf child in Iowa growing up in ignorance. The useful trades taught will enable the pupils to become self-supporting when they leave the institution. This is but one of many reasons why Iowa citizens may be proud of their state.

It is interesting and encouraging to see how our liberal churches of the West are groping towards the beauty as well as the strength of the liberal faith. The growing inventiveness of our parishes in the Christmas time shows how deep the Christmas season and the message of the new year lies in the heart of our gospel. Not every church can afford a poet, but the church of the Unity in Cleveland does, and Mr. Hosmer's noble poem entitled "Discipleship," published in *UNITY* of the 29th ult., made an elegant as well as a noble Christmas greeting from the pastor to the people. From St. Paul comes a "Unity Calendar" with a generous page for each fortnight in the year with blank lines for engagements and announcements, and noble texts, largely from the household of the liberal faith, at the bottom of the page. The Des Moines church puts forth a pretty calendar with a monthly tablet containing dates and four or five great texts on each

leaflet, the whole backed with a card containing great words prettily printed and the announcements of the church. Mrs. Wilkes, of the Unity church of Luverne, puts forth ten pages of high selections from the year's reading lessons that are "worth knowing by heart." She hopes that her parishioners may "find a time, perhaps when around the breakfast table or at the 'good night' hour to read a page together every day, and that thus read they may help us live nearer our prayers this year." We know of two other ministers who put the Unity Mission tracts on Emerson and Channing into appropriate Christmas covers and distributed them among the parishioners and friends.

A WRITER in the *Presbyterian*, after describing some of the modern methods of soliciting money for the church and its various enterprises by what it terms "a kind of Christian blackmailing," that is, by importunate requests sent far and near through the postoffice, gives this rebukeful, manly advice: "If young women, or any other people in any place, have some worthy enterprise to promote, let them take hold of it in an honorable and business-like way. According to their ability, and to the necessities of the case, let them do what is to be done. But let them not delude themselves with the idea that they are doing good service by trying to press out from strangers what they wish to expend for local purposes. Let them not belittle the name and cause of Christian beneficence by petty methods of begging, which are calculated to bring them and their work into contempt."

THE sermon by J. Ll. Jones recently printed in *UNITY* on "The Spiritual Leadership of Jesus" can be furnished now in tract-form, as "No. 30" in the *Unity Mission* series. A letter from a lonely brother down in Arkansas pleaded, "Preach me a sermon from the texts that tell of the miraculous conception and birth of Jesus. They are constantly quoted to me as proof that Christ was very God." This sermon was the answer to that asking. The outline this: (1) The rationalist's thought of Jesus. (2) The objections thereto, Biblical, historical, and psychological. (3) The power of the humanitarian thought of Jesus. (4) The relation which this Jesus of rational thought bears to our word and work; in other words, the spiritual leadership of Jesus,—in what does it consist? Arkansas is a large state to be lonely in, but the lonely brothers are everywhere. Send in the questions, neighbors.

THE holiday season has brought nothing more beautifully suggestive in the way of printed matter from our western parishes than the neat little book of fifty-six pages, which contains an account of the laying of the corner-stone of the Church of the Christian Union, at Rockford, last September. The letters, hymns, addresses, a picture of the church, an admirable portrait of Doctor Kerr, the loved pastor, are all here, handsomely preserved, with Charles H. Kerr & Co., of Chicago, as publishers. It will be a pleasant memento of a beautiful occasion to all those who were present, and it will be inspiring reading to those who believe in untrammelled religion and undogmatic piety, who are waiting for science and the scientific spirit to bloom into churches full of ethical zeal and reverent devotion. We congratulate our friends at Rockford upon the book, and append to this word this extract from the letter from

E. P. Powell, published in the book:—"A word for your church? Yes. Tell them to dedicate that beautiful building to MAN—to the highest possible development of humane and honorable character—to lovable and vigor, and truthfulness and purity of character. Tell them to dedicate it to the children and to a nobler childhood and cleaner heredity. Tell them to devote it to the education of the young and old, in the truths of *this* world, and *this* life; to *in-formation*, and to the evolution of character. Tell them to make that building holy, not with praying, but with doing; and to love it, as the house where there is no superstition, but much understanding. Tell them the science that is wanted now is *not* that of four or three thousand years ago, but the knowledge of *this day*; and, that, if God does not speak to them out of the facts of the *present*, he will not, out of those of the *past*; if they cannot hear him in the *living-bush*, they will wait in vain to hear him *articulate himself* in the burning bushes of *mythology*!"

MISS WILLARD in a letter to the *Signal*, describing Mrs. Elizabeth Thompson and her work, says: "In reply to a leading question about her personal beliefs, Mrs. Thompson smilingly said, 'I have no politics, no creed. But I have more faith in the unseen and the unknown than all the ministers and deacons I have ever met, because I trust myself fully to them. I have asked half a dozen ministers of different denominations to baptize me, but they say, Before we can do this we must examine you and see if you believe as we do. In answer to that I can only say, I believe in what my inner soul tells me, in the still small voice that speaks to every one of us, if we will only listen. I believe that the pure spirit of religion runs through all the creeds, as the sap runs through a tree. And for my politics, I believe in humanity, in the true spirit of democracy, that would put forth green leaves and healthy fruit if it could only have a chance to get a pure breath.'"

FREDERIC HARRISON, in the last *Fortnightly Review*, gives his religious experience as follows: "I was brought up an orthodox churchman in a religious home, with unusual attention to a Christian education. Till manhood I was accustomed to continual study of the Bible, and ecclesiastical history, biography and exposition; to daily prayer, constant communion, and to familiarity with all great books of sacred poetry and prose. I assimilated all this with the whole mind and the whole heart; nor do I suppose that there was any part of the ordinary Christian's hopes and fears which I did not experience, or which I was unable to feel. As I came to manhood it dawned upon me that the whole dogmatic basis of belief, on which this religious frame of mind once rested, had melted away as imperceptibly as the sunset melts out of the Western sky. I woke up to find that the whole of my religious sentiments, habits and consolations, had been built upon a vast substratum of gratuitous assumptions, without a vestige of solid proof." He tells how he then passed through the ordinary stage of Broad Church, no church, philosophic theism, and various thin thought, with no help. "All this time I had been reading Comte, and after some ten years of continual study, I slowly came to find solid ground in his conception of Humanity as a practical Providence, and in the service of man as the practical sum of religion. And now so much of my early habits and emotions . . . began to have a new life and to acquire a new meaning. My Dante, my Imitation, my Jeremy Taylor, my Wordsworth and my Milton, became again full of religious consolation and power. I read my Bible with an even deeper zest than before . . . The sense of Providence, of a life beyond the grave, of sin as treason against Providence, of the helplessness and dependence of the individual soul, of the duty of working with the Providence on which each life depends, of religion as entering naturally into every act of life, all this

came back to me in a real and solid form, resting on perfectly clear and certain explanations of human life. I was no longer without a religion. I had found it in form fuller, richer and more glowing."

A GUIDE-BOARD TO THE TRACTS.

Mrs. Stowe published "Uncle Tom's Cabin," and then she published "A Key to Uncle Tom's Cabin," that readers might find their own way into the experiences of slavery which she had described. For a similar reason it may be useful, having now some fifty tracts in our two UNITY series, to set up a Guide-Board to these tracts, that they who care for them may know where to find just what they want. This Guide-Board will look dry. Guide-boards usually do, and yet all strangers bless them. And we beg the reader who glances so far as this word and is just going to give up this article as having nothing for him, to glance a little farther and make sure that along the tract-roads pointed out there is no one road to a subject on which *he* has been asking the way. Is he caught in the net of a sin, is he a drudge, is he in sorrow,—there is something for him. Is he married,—something for him, and something more if he have children. Has he wondered over problems of faith, or what science has to say to religion, or what it is to be a "Christian," or what Unitarians believe; has the thought of God, of prayer, of immortality, of miracles, of inspiration, puzzled him; has the secret of Jesus' life fascinated; would he know what the advanced criticism of to-day says about the Bible,—he will find one or two tract-paths, such as they are, to each one of these questions. Or would he read in short metre what "Four Great Masters" of our modern liberal faith have written, he can do that among our tracts: there are no better anthologies of Channing, Emerson, and Martineau than in these rich five-cent pamphlets. Or would he have fifty noble hymns, and nearly as many more singing to popular "revival" melodies but phrased to the liberal thought, he can find those, also, on our tract-paths.

If the seeker find gaps in our list, and he surely will,—subjects needing tracts not yet supplied,—let him send note of such gaps to UNITY,—subjects on which *he* wants a tract and can find none: the word will be as a little guide-board to those who have the publication in charge. But one gap is intentional: there are few anti-orthodox, or anti-anything tracts in our lists: the aim has been to affirm truth as we see it rather than to deny another's.

What better material for religious study-classes than an elect tract?

What better manual for the thought-side of the liberal faith than a course of a dozen such tracts? Let the adult class in the Sunday-school equip itself with these cheap leaflets, all read them at home, and what a live hour would follow after the Sunday greetings!

What better convoy to slip into one's letter to a friend than a happily worded tract—on that point which writer and receiver once talked over?

Our UNITY tracts run in two series. The larger pamphlets, called the "Unity Mission" series, cost five cents each or (with a few exceptions) twenty-five cents for ten. In the lists below, these are indicated by the letters *U. M.* The other series is called "Unity Short Tracts," and cost thirty or sixty cents a hundred copies; these are indicated by the letters *S. T.* Elsewhere in our columns both lists are advertised in more detail. UNITY Office, 175 Dearborn Street, Chicago, is the address.

PERSONAL LIFE TRACTS.

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(See, also, "Four Great Masters," below.)

The Thought of God.....	U. M. 1 and 15
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Death and Immortality.....	U. M. 3 and S. T. 14, 18

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FOUR GREAT MASTERS.

Great Passages Selected from their Writings, with Sketch of Life.

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W. C. G.

THE USES OF RELIGION.

What is religion for? Is it not to supply the daily needs of the soul, to feed the spirit? Is it not to guard the heart from daily exhaustion? The real problems of religion are not, How was the world made, Who wrote the Pentateuch, What is the nature of Jesus, or what is his place in history. Nor are they, What will be the conditions in the world to come; but rather are they, "How am I to get through the day in a respectable fashion? How shall I preserve my poise, keep cheerful in the presence of discouragement, diligent in difficult tasks, serene in the presence of excitement, earnest amid flippant companions, sincere in thought, word and deed in the face of so many temptations to be conventional, politic, expedient, evasive, cowardly." The religious task presented to each soul is how to live the truth it professes and to be the thing it dreams of. Christian, as a thing of doctrines and interpretations, of creeds and ceremonies, Christianity bounded by confession of faith and articles of belief as a demand for conformity in thought or ritual, something that loves to draw lines, that attempts to establish a spiritual aristocracy, surrounded with walls that has only a small gate with a gatekeeper who says to every one who seeks admission, "Believe and be saved or doubt and be damned,"—this we do not care much for. In it we have not much interest; for its extension or perpetuity we will not labor. Perhaps the world has too much of this already, certainly there is zeal enough in its behalf; but Christianity as Christ-likeness, as a spirit of gentleness, an attitude of mind, a mellowness of heart, a tenderness of conscience, Christianity, as the spirit of the "Golden Rule," as a Mary-quest for the better part, a good Samaritan impulse to befriend the friendless, a prodigal's resolve to "seek the Father's house where there is bread enough and to spare;" Christianity that is a search for excellence, a movement towards a brotherhood, a living for others and, when need be, a dying for truth, this we want, for this we work.

What are the things to be dreaded by the religious soul this week? Some startling suggestion of the scientist that will disturb the chronology that has been taught it by the Sunday-school teacher; some searching revelations of soul, like that which Mrs. Ward has given us in "Robert Elsmere," that will disturb intellectual conceptions, give rise to large hopes for those who have been considered hopeless, or touch with sacredness some things that have been heretofore considered secular and perhaps profane? No, but rather the temptation to do a mean trick, to smile at what we ought to rebuke, to affect an interest we do not feel, to seem to be the thing we are not, to take mean advantage of another in trade. We should dread petulance, jealousy, disloyalty to the "haunting dream of better forever at our side" as the real enemies of religion. We should beware lest we give the name religion to anything that does not resist these foes. This makes the religious life a much more difficult thing than the prevalent ecclesiasticism would indicate. It is a great deal easier to die splendidly than to live patiently. It is easier to go to heaven by the belief-road or by some sacrificial scheme than it is to make heavenly the common things of earth. To acquire this religious strength, we must seek food not from one but from many sources. The thirst of the spirit is slacked not by waters drawn from one sacred river, but from the holy fountains "upspringing everywhere;" not from the exceptional and the

occasional, but from the normal and the perpetual sources, is the religious life to be nourished. Not over-work but under-nourishment is the trouble with most spirits as with most bodies. Not fewer duties, but more food that will give us "daily strength for our daily needs" is the high quest of religion.

THE "ESTABLISHED SCHOOL" IN FRANCE.

Last Sunday some of the ministers of Chicago were preaching by request upon education,—especially compulsory education. Terms are getting oddly mixed. *Free compulsory* schooling is the growing idea; education given free, but to be accepted whether or no. You don't pay any money—save in taxes,—and you don't have any choice. As the "established church" fades away in the nations, the "established school" takes its place. And just in proportion as the people take charge of themselves the change goes on. Our land is one example of the change. England is another. France is another; and as the latest of the three to grip the problem, France goes to the front in its ideals. By the two educational acts passed by the French Legislature in 1880 and 1881, gratuitous compulsory education is provided for all French children, and not only that—the system embraces *manual* training. The laws propose to make industrial and art training an organic part of the public school instruction,—to have manual training begin at the very bottom of the system and run from the kindergarten through the primary, grammar and high-school grades, so that every child, whether destined to be a mechanic or not, should have its hands and mind trained in industrial operations. This legislation has been gradually going into operation the last six or seven years. In Paris, in the public kindergartens 30,000 little children of the poor are cared for from 8 A. M. to 6 P. M. in winter, and from 7 to 7 in summer, while the parents labor. Of the boys' elementary schools ninety are now fitted with work-shops for iron and wood-work, instructors in these branches being paid thirty cents an hour. Regular programmes of work running through the year. Time given, one to two hours each day. In the girls' school similar instruction suitable for girls is given. All the schools will soon be fitted up like the ninety mentioned.

Another feature of this new French ideal,—the schools are provided with kitchens. The little *kinder* of the *gartens* get soup at 11 o'clock, bringing with them whatever else they need. In the other schools warm dinners are provided for two cents a dish. Those who cannot pay get it gratis; and to save the feeling of the poorer children each one, whether it pays or not, has to obtain a check for each dish it may wish. But apparently most of the children bring their meals from home, for the kitchen-cost of a school of 500 was but \$73.56 for three months, the receipts covering \$41.15 of this amount. Similar help is given in regard to clothing, where parents are unable to furnish it, so that the very poorest are really enabled to send their children to school.

So much for what the *people* do, when they, instead of either emperor or upper classes or the church, take charge of the government and the public schools. In Paris, under the people's rule, the public schools cost annually \$6,000,000 now, or ten per cent. of the whole city budget; in the last year of Napoleon III it amounted to but \$1,200,000. Mr. Gronlund's leaflet, issued by the Industrial Education Association of New York, from which we quote these facts, proudly makes the point that all this new advance should be "credited to Socialism in its noblest aspect. In this way the evolution of human affairs—and God behind it—is little by little paving the way for the great, the blessed change that is surely approaching, and which, in place of the present brutal struggle for existence, that mocks every dictate of ethics and religion, will inaugurate a system of national co-operation."

w. c. g.

CONTRIBUTED.

THE PILGRIM.

FREE TRANSLATION FROM SCHILLER.

Still in youth's delightful spring-time
Was I, when I wandered forth,
Leaving all the joyous pastime
To my brothers in the north.

All my fortune, all my riches
Threw I gaily at their feet;
Pilgrim-staff in hand I traveled
Child-like dreams of bliss to meet.

For a mighty hope possessed me,
Faith the glowing word then cried:
"Wander, for the way is open,
Nothing will be *there* denied.

"When thy feet have gained the portal
Enter in, without delay;
There, the earthly will be heavenly,
Nothing will thy trust betray."

Evening came, and then the morning;
Onward, forward, pressed I still,
But the goal was ever hidden
From my sight, against my will.

Mountains loomed so bold before me,
Streams my crossing foot did stay;
Over chasms built I bridges,
Forcing thus in time my way:

Till at last I reach the river
Flowing eastward to the main,
Trusting that its course will guide me
To the happy shore. In vain!

To the great and mighty ocean
Am I carried with the shoal;
Ever farther, ever farther,
Seems to me that happy goal.

Ah! the heaven still above me,
Will not touch the earth below;
Can the earth e'er reach the heaven?
Faith alone, and time, may show.

ROSA E. ROEDER.

HE OF THE BIG FISH.

When I read Mr. Simmons' noble sermon on Jonah in UNITY of November 24, I wanted to say to him how admirable it seemed to me, and yet that I wished he hadn't felt called upon to eliminate the big fish. I cannot agree with him that possibly it is an interpolation, or on any other ground to be explained away or apologized for.

It seems to me it was meant to convey a serious lesson, and is quite capable of it, and as I do not believe the book is history, but fiction, and the one instance in the Bible in which bigotry and inhumanity are laughed at, I shall not make myself ridiculous by trying to keep down the laugh which even Orthodoxy finds it hard to suppress when it insists that the book is veritable and sacred history.

Accepting it as fiction, there is no reason why a fish may not be made the medium of a moral truth as well as a gourd, or the talking Ophidian of Genesis, or the human-tongued ass of a later book who talked more sensibly than the prophet who rode him.

"Tis clear that beasts were always able
To hold discourse, at least, in fable."

Why not, then, let a fish teach Jonah the lesson of all others he most needed to learn. The angry little prophet,

cross and peevish even to God, is made purposely ridiculous. His wickedness is not denounced even when it passes all limits of reverence, but the great-hearted author pokes not a little fun at him. The ill-natured bantling is made to strut round in the revered office of Isaiah and his great successors, and make himself contemptible. Like an ugly, fractious child he sulks and pouts out of measure because his pet prophecy did not come to pass, and would rather a half million men had perished. But when in his surliness and malignity he wants to die, and readily consents to be thrown overboard, the author drops his bantering and turns on him as we sometimes turn on a cross child whom we have borne with long enough. All in earnest for a moment, and with a keen flash of insight, he says to the disobedient prophet: By no means, not even by dying, can he escape God. When God bids a man go and do a thing he has no choice but to go and do it. Though cast into the raging sea, the very denizens of the deep shall cast him up on dry land, and, whether he will or not, he shall go and do the will of God.

This seems to me the deep serious meaning of the fish story, and so serious that the laugh all dies out of me as I think of Jonah's dismal wallowing in the gastric acids of the fish, and not even permitted to die there. I wonder if any one ever consciously and willfully disobeyed God and did not find himself in a hell as dreadful, and with the like certainty that after all he had got to go and do the thing he said he wouldn't.

This is the lesson, it seems to me, the big fish is meant to teach, and one necessary for the artistic completeness of the book. It wouldn't do to let Jonah go with a laugh, or die in his own willful way. He needed a touch of wrath to teach him the moral meaning of the laugh. I am content to let the big fish stand.

MILFORD, N. H.

A. M. PENDLETON.

THE WISDOM SERIES.

A good audience of attentive listeners welcomed Rabbi Hirsch on January 3d, the evening of his eighth lecture. There are three books, said the lecturer, Proverbs, Job and Ecclesiastes, generally designated as the Wisdom Series. This term represented among the Hebrews what other peoples designate as philosophy, not the philosophy of the Greeks, a Plato or an Aristotle, but an inquiry into the relation of deity to the world, God being pictured as holy, removed from all contact with humanity. When the Jews met with the Greek culture, this special problem absorbed them, the mythological pictures and symbols of the Greeks helping to harmonize their thought with that of Greek culture. The winds and clouds were poetically designated as servitors to do God's bidding; from this thought was evolved the notion of a mediator between God and the world, and later God's wisdom was personified in one of the books. In Alexandria this conception of wisdom grew into the *Logos* thought, the *Word*, and finally into the theory of the divine hypostasis assumed and developed in the fourth Gospel. Thus through the evolution of Jewish thought we reach modern theology. In time a class of *wise men* arose whose labor was to observe the practical laws of morality, and from them sprang certain phrases, "the doctrine" etc.; the schools are beginning to be formed; gradually the priest, the prophet, and the wise man become distinct functionaries. In the introduction to Proverbs three channels appear through which wisdom is manifested, the similitude, the dark saying, the knotty saying. The Wisdom Series deals with the doings of daily life. The Proverbs are not always, as with us, sayings current in the mouth of the people, but frequently well-known Oriental fables: we hear of the speaking serpent, the speaking ass, the speaking tree, as in Judges i: 9-15 where we find one of the most beautiful fables extant in any language, King Amalek representing the bramble. There are also parables

relating the history of some man to point a moral, as in Nathan's parable of the ewe lamb in I Samuel xii: 1-7, the best of its kind. In Proverbs we find the application of the fables and parables. Says the wise man, "Go to the ant, thou sluggard, and be wise." Tradition credits Solomon with being the author of Proverbs, doubtless because, empowered to ask what he would, he chose wisdom. Perhaps, too, because in a later tradition he is designated as the wise man, understanding the twitter of birds and the language of trees, and hence a performer of miraculous feats. Proverbs is divided into seven parts, the second or larger part including the 375 Proverbs of Solomon and the last the mother's counsel to her son, concluding with the picture of the virtuous woman. The whole collection cannot be the work of one man, on account of the repetitions, and also because the first portion is marked by a style entirely distinct from that of the other parts. The second collection beginning with the 10th chapter, and ascribed to Solomon, that king could not have written, because not couched in the language of the court but that of a miserable people denouncing their sovereign. That part portraying the righteous king points to the early time of the monarchy; the denunciations, toward the Babylonian exile, the first section being akin in style to that of Deuteronomy. The Book of Proverbs, then, is a collection composed by different men at various times, the second division in the early monarchy, the first portion later, then the riddles, and lastly the alphabetical poem of a virtuous woman.

The second book of the Wisdom Series, Job, is the most interesting of the whole Bible. It is divided into five parts and Moses is said to be the author, but this is one of the latest books, falling into about the period of the exile. Job, probably having no real existence, was doubtless but a type of the pious man. The name signifies one against whom there is contention, and the whole book is the story of one who must suffer; as Ruth, meaning the beloved, is a type of the faithful, and as most Bible names are typical.

In Proverbs and Job the national element sinks into the background and human experiences are of first importance. Job has been called an epic drama, but it is composed of discussion and conversations between friends in the evening hours. So finished a style could not embody the exact words of a speaker in those early days, as supposed by the orthodox view, but was the work of a man writing in his study with a distinct purpose—to typify the suffering of Israel and to encourage his people. Bear all, is the admonition, and all will yet be well. As frequently happens the original purpose has been outgrown, and at last in the one suffering man, mankind suffers. In antiquity, sin and suffering were terms of one equation. The sufferer must have sinned to incur the wrath of God. Still, ethics from any view is useful to society. Job objects to the inference that because he suffers he must have sinned.

The prologue of the book, representing the scene in heaven where Satan and the Sons of God appear before the Lord, was probably written not before the exile but suggested by the day of assembling of the Persian kings when their ministers and vassals appeared before them to hear their kind words. The real motive of the book appears when Job, his limbs swollen with a terrible leprosy, is left upon a dung-hill, solitary, bereft of family, health and fortune. His three friends come to comfort him, after the Oriental fashion sitting silent beside him.

The Satan mentioned is not the devil of Christian theology, but a historical development. First he is the accuser, a political opponent, later the adversary, afterward the instigator, and finally the attorney-general, from whence rises the diabolus of later times, though before the exile no such notion existed.

Chapter xxix, picturing Job's former prosperity and present troubles, is the most beautiful passage in the entire work, and according to a German scholar, much more

appropriately than the third chapter should have opened the narrative. Job's friend, Eliphaz, the censor, speaks: Man, he says, is born to trouble, and if innocent, Job will triumph in the end. Job inquires how long he must endure this torment. If God be kind why does he not end the agony? His friends, he thinks, mislead him. What is man that God should be concerned for him?

Bildad is the type of the orthodox defender. God cannot pervert judgment, he argues, we can know nothing of his ways. Job is like the marsh grass of yesterday that, without sufficient root, withereth away, as are all who forget God. Bildad appeals for proof to the consensus of the past, the invariable method of orthodoxy, ignoring as useless the thought of to-day. Job admits ironically the truth of God's righteousness, meaning his triumph. God destroyeth the perfect and the wicked; yet did not God make man?

Zophar speaks with a flood of coarse, cruel, dogmatic assertions. Man can know nothing; Job must repent.

The second cycle is filled with vivid pictures of the fate of the wicked. The third cycle, though similar, is more intense and terrible. At last Elihu interposes, declaring that God chastises to make us better. Then follows Yahweh's sublime picture of creation.

The epilogue and restoration of Job to all his former prosperity have been criticised as a fall from the previous high plane of thought. Not so. It represents but an act of justice. There are two chapters in the book of Job of special interest: one, supposed to teach the doctrine of immortality and of a coming Redeemer; the other, embodying the description of wisdom. In the first passage, after intense suffering, Job cries: "I know that my Redeemer liveth." But the Hebrew text is here exceedingly corrupt. Correctly rendered it should read, "My blood-avenger liveth." His family should have stood by him, nevertheless another will stand upon the dust. "Yea, I see him," he cries, picturing himself forsaken, yet finding one to right his wrongs. Hence the whole passage has been grossly misconstrued.

The description of wisdom, said the lecturer, follows nobly upon the reference to the hiding-places of gold and precious stones. Mining operations were extensive in Egypt, hence the allusions in connection with the words, "But where shall wisdom be found." "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding," concludes the writer. And with this noble truth let us close our consideration of the book of Job.

B. G.

THE UNITY CLUB.

DEAR UNITY:

Last winter some of the Unitarian students, assisted by Mrs. M. W. Sackett and a few others, succeeded in organizing a Unity Club in this city, and have managed to keep up a good interest in the same since that time. The poems of Whittier were first taken up, and many interesting essays were given upon the life and work of the gentle Quaker. Our club was reorganized in October last, with the following officers: President, E. S. Greer; secretary, H. D. Barrett; executive committee, Miss Edith Russell, F. W. Holden and A. H. Norman.

We have thus far made a study of Emerson's essays on History, Self-Reliance, and Compensation. We have endeavored to do faithful work, and feel that we have gained much from our labors. Though we are few in numbers, we are yet *willing workers*, and our fortnightly meetings are always profitable as well as pleasant.

The last regular meeting was held at the residence of Miss E. G. Huidekoper on December 27th, at which the following officers were chosen for the ensuing three months: President, Walter Lane; secretary, Miss Blanche Pente-

cost; executive committee, Miss Elizabeth Fry, H. D. Barrett and E. S. Greer. We are now studying the essay on Spiritual Laws and find it full of valuable thought as are all of the essays of Emerson.

We have about the same attendance at each meeting of the club, and we notice that whenever a new face appears for an evening it is generally seen at the following meeting.

Societies of all kinds are plenty in Meadville, and this fact, together with the prejudice against Unity Clubs on the part of many, makes our position somewhat harder to sustain than it would be if we had the cordial support of all the friends of liberal thought and progressive ideas. As it is, we are doing our best, and feel that the benefits we receive from our little meetings fully compensate us for all our trouble. Our thanks are due to Mrs. M. W. Sackett, Miss E. G. Huidekoper, Misses Clara and Edith Russell, for many favors received, as all of these ladies have been warm friends of the Unity Club since its organization.

Fraternally yours,

HARRISON D. BARRETT, Secretary.

THE STUDY TABLE.

The Happy Prince and Other Tales. By Oscar Wilde. Illustrated by Walter Crane and Jacomb Hood. Boston: Roberts Bros. Pp. 116. \$1.00.

Thoroughly beautiful. We know not when we have read short stories of fancy so lovely as these five, both for matter and for style. The language has a beautiful simplicity and rare charm. The substance of the stories is uncommon and full of picturesque imagery. The first three, namely, *The Happy Prince*, *The Nightingale* and *the Rose*, *The Selfish Giant*, are exceedingly delicate and tender. The last two, *The Devoted Friend*, and *the Remarkable Rocket*, are shrewd and incisive. The manufacture of the book is very tasteful in type, paper and cover. The illustrations are dainty. It would be a pretty gift for young or old.

J. V. B.

Little People, and their Homes in Meadows, Woods and Waters. By Stella Louise Hook. Illustrated by Dan Beard and Harry Beard. Pp. 228. New York: Charles Scribner's Sons.

In this beautiful book, eight chapters treat of "The Flower Fairies," meaning Butterflies and Moths; "The Musical Elves"—Katydid, Crickets, and the like; "Little People in Armor"—Beetles, large and small, of land and water; "The Water Sprites"—Dragon Flies, and similar creatures; "Troublesome Midgets"—Flies and Mosquitos; "The Wisest of the Little People"—Wasps and Bees; "The Fairies' Pets and their Relations"—Aphides, Cochineal, Lac Insect; "The Brownies"—Spiders. These subjects are treated, as the titles show, in a picturesque, fanciful way, yet in strict accord with scientific truth. The style is very good, lively, attractive. That children will enjoy the book we know; for we have read it aloud to some children, from beginning to end, and they listened with absorbed attention, and called it "lovely." This is the more creditable to the author because she avails herself not at all of stories, but makes the habits of insects so vivid as to be like narrative in charm. The illustrations are successful, both whole-page, vignettes and marginal, being pretty and having a style of their own. The binding is of light olive vellum cloth tastefully illuminated. A charming gift book.

J. V. B.

The Economic Interpretation of History. By James E. Thorold Rogers. New York: G. P. Putnam's Sons. Cloth, pp. 550. \$3.00.

The author of this work is professor of Political Economy in the University of Oxford, and of Economic Science in King's College; and those who read his former book on "Six Centuries of Work and Wages" will know beforehand that the present one will be of great value. It may be

briefly defined as an attempt to illustrate and correct political economy by history, and to interpret history by a true political economy. The two studies have been severed to the disadvantage of both, and can be perfected only by blending, Professor Rogers thinks. He says "political economy is in a bad way," and that one of the two things that have discredited it, is "its traditional disregard for facts;" and such a political economy he elsewhere calls "a crude metaphysic, which gives a very artificial and erroneous account of actual life." So he says history has been written with very little regard to its real economic causes; and he aims to show in this volume that "very often the cause of great political events and great social movements, is economical, and has hitherto been undetected." He therefore makes a study of the history of the last five centuries, not chronologically or in the usual way, but under such heads as Labor, Trade, Taxation, Distribution of Wealth, Rents, Money, Pauperism, Prices, Manufactures, *Laissez Faire* and Protection, Exports and Imports, Public Debts, and others. It is needless to say that the volume is rich in facts and ideas, and will be much prized by students.

H. M. S.

Sociology. By John Bascom. New York: G. P. Putnam's Sons.

This book of Doctor Bascom, late president of Wisconsin University, is much more attractive to the general reader than his well-known writings on metaphysical subjects; deals with questions more immediately practical, with his usual depth of thought and with clearer language. It does not profess to be "a full and systematic discussion" of sociology, and is written "with only secondary reference to general symmetry;" and has, the author says, "covered a large field suggestively, rather than a narrow field exhaustively." It is not less interesting for this; and is full of varied and valuable passages in its chapters on "Custom," "Government," "Economics," "Religion," "Ethics" and "Social Problems." Some are quite surprising, coming as they do from a clergyman of reputed orthodoxy. What more could be asked, for instance, than these sentences concerning the inspiration of Scripture? "The proof on which this doctrine is made to rest, is unusual and insufficient. It is unusual, because no men and no writings can be allowed, by their own testimony simply, to establish their inspiration. It is insufficient, because the Scriptures do not testify to their own inspiration in any of the more precise and severe forms in which the doctrine is held. If a full appeal is made to reason, we need no dogma of inspiration, and can make no use of it. Inspiration will stand with us for the lively, successful action of the mind toward the truth." "A doctrine of inspiration that in any degree bears down the reason, the moral insight, is immoral. Reason is the citadel, the soul of morality." So elsewhere he says there is no more fundamental right and weighty duty in spiritual life than to think; and he calls the effort of the church to limit thought, "intensely unjust and intensely immoral." Many similar passages the liberal reader will find to enjoy in Doctor Bascom's book.

H. M. S.

THE HOME.

A VIOLENT HAIL STORM.

Running westward from Cape Corrientes, South America, is a range of hills a few hundred feet high called the Sierra Japalgnen. When Mr. Darwin visited South America in 1831 he came near encountering a furious hail-storm in this vicinity. He was travelling on horse-back from Bahia Blanca, and when some miles from the *posta* at the foot of the Sierra, he saw lightning and signs of storm in the distance. When he reached the *posta* it was over, but he was a witness to the great destruction it had caused. The hail-stones were described as very hard and as large as hens'

eggs. They killed nearly all of the wild animals in the neighborhood, even those as large as deer. Men were already bringing into the *posta* the slain animals, and Mr. Darwin saw about twenty carcasses of deer. One man found about fifteen large ostriches and numerous ducks, hawks, and partridges. One of the latter had a black mark on the back as if killed by a large stone. Many ostriches were afterwards seen blinded in one eye. A man who put his head out of doors was badly bruised and his head was bound up by a handkerchief.

The buildings there are made of thistle-stalks, an immense thistle eight or nine feet high growing everywhere. A number of stalks tied together form a column, and upon many such columns and rafters a roof is supported. These buildings were not wholly proof against the pelting hail, and in one place a strong fence of thistle-stalks was nearly destroyed.

Such storms are not frequent, but that they occur occasionally has been testified to by other travellers.

A. M. G.

NUMBER ONE.

"I tell you," said Robbie, eating his peach,
And giving his sister none,
"I believe in the good old saying that each
Should look out for Number One."

"Why, yes," answered Katie, wise little elf,
"But the counting should be begun
With the *other one* instead of yourself,—
And he should be Number One."

—Charles R. Talbot, in *St. Nicholas*.

THE SURGEON BIRD.

Two birds were building a nest under a study window. A gentleman sat in that study every day. He watched the birds. They were building the nest of clay. They brought round bits of wet clay in their bills. They stuck these bits upon the wall.

Right in the middle of their work an accident happened. One of the birds stepped on a piece of broken glass. It cut her foot very badly.

The other bird looked at her anxiously. Then he turned around and gave three loud, strange cries. Soon several birds came flying about, to see what was the matter.

A little surgeon bird came with them. He looked like the others, but he soon showed that he was a surgeon. He brought a bit of wet clay in his bill. He ground it fine with his own little beak. Then he spread it on the bird's sore, stiff foot, just as a surgeon spreads a plaster. Next he took in his bill a long green cornstalk which lay near. He flew up on a tin water-pipe under the window. One end of the cornstalk was near the lame bird. She understood what to do. She took hold of it with her bill, and helped herself up on the water-pipe too. Then the surgeon bird helped her into the half-built nest.

Poor Mrs. Bird! It was very hard to be sick, and to move into a half-built house.

Could the gentleman in the study have been kinder or wiser than that little bird?—*Interstate Primary Reader*.

"It is better to set ten men to work than to do ten men's work."

"If we teach the children to merit happiness and success—they are near to both."

ONLY fifteen or twenty more burials can take place in Westminster Abbey. The question now is of an "addition" in which to find room for the approaching procession of illustrious men.

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NOTES FROM THE FIELD.

The Women's Auxiliary Conference.

—The union meeting of the Suffolk branches of the Women's Auxiliary Conference was held in Boston at the chapel of the Second church on Thursday afternoon, December 20th. After the opening services the president of the Conference, Mrs. J. W. Andrews, spoke as follows:

"MRS. CHAIRMAN AND MEMBERS OF THE CONFERENCE:—As we met and separated at our last monthly meeting, none dreamed of the sad tidings which a few hours were to bring to us, tidings of the death of Miss May, the beloved and honored president of the Women's Auxiliary Conference during the first six years of its existence. Her resignation was caused by sickness, and protracted weakness constantly withheld her from our meetings. But the influence of her deep, religious nature, of her loyal words and deeds, did not leave us. Nor did her interest and love for the work of the Conference weaken with her strength. We all, officers and members alike, mourn her to-day as a leader, a co-worker, and a sister. But the loss which the death of this noble woman brings to you, my friends, is twofold,—your own and your president's. After the honor you conferred in accepting me as Miss May's successor, all unworthy of it as I was, she was among the first to offer words of congratulation and welcome. She became the encouraging and helpful friend; and her criticisms and counsels, whenever sought, were honestly and graciously given. Reports of the progress of our work were ever interesting to her. And, during her last conversation on the subject, she seemed keenly alive to some of our hindrances, and quickly laid aside personal preferences in her desire that the Conference should become a broad and helpful sisterhood.

"I feel that I should be unworthy of your confidence, my friends, unworthy of the patient consideration and unvarying kindness of my associates, to whom I owe so much, and unworthy of standing a moment where Miss May has stood to utter her inspiring words, did I not bear this brief personal testimony to her generous, tender and broad spirit.

"At our last directors' meeting, a committee, consisting of three members most intimately connected with Miss May, Miss E. P. Channing, Mrs. S. E. Hooper and Mrs. Isabel C. Barrows, was appointed to prepare a resolution in memory of Miss May."

Miss Channing then read the following: "The Women's Auxiliary Conference makes no formal resolutions to express its respect and love for and gratitude to Abby Williams May, its dear friend and first president. Still less will it use words of vain eulogium to be misunderstood by the few who did not suspect the fine quality of her nature or the excellence of her service to God and man. Not many words are needed for the multitude who admired her loyalty to country, fostering of education, benevolence and high standard of womanhood. Still less needful is it to remind the sacred inner circle of friendship of her modesty, thoughtfulness, and the rare grace which gave sought for counsel as if receiving, rather than granting a favor. The Women's Auxiliary Conference was, perhaps, her latest, certainly her dearest interest, as it appealed to her deepest, her religious convictions. In impaired health, she embraced with alacrity its arduous duties, presiding gently, though firmly, at its board meetings, and, at its public, speaking always to the point and with ripe wisdom. Who that heard her will forget her tender words on the comfort and efficacy of prayer, or her clear statement of the aims of the Conference. Her memory should inspire an ardent devotion, and keep steadily before the members of this Conference her earnest and just view that it was created not for culture, social enhancement, charity, or mainly for money, but for missionary and denominational zeal, the 'development of character,' and religious nurture. By being true to Miss May's high ideal, the Women's Auxiliary Conference will prove its love and respect for so faithful a friend, and its thanksgiving to God for granting it so true an exemplar."

All present rose in acknowledgment of Miss Channing's tribute. Addresses were then made by Mr. W. W. Fenn, of Pittsfield, Mass., and Mr. W. F. Greenman, of Winona, Minn., in behalf of the new Unitarian society in the latter place.

Davenport, Iowa.—Our Sunday-school, being in a more flourishing condition than usual, was treated to an exceptionally fine Holiday entertainment. Besides a beautiful tree, there was a fine array of Christmas pies. The children's eyes danced at seeing the costumed, gentlemanly cooks carve those pies with immense knives and then pull out the plums in the form of toys and books, which were distributed by the well trained waiting-maids. But the best part of the entertainment was the delight the children took in bringing a Christmas for the poor. Before they had had their own fun they were invited, by classes, to march around a long table on the platform, and as they did so each child deposited thereon some money, food, or clothing. Then, while singing a lively carol, they marched into the Sunday-school room.

—The ladies' fair in December was well attended and a success. A new and taking feature was a fruit stand. All kinds of preserves, canned fruits and vegetables, put up by the church people, found ready sale. The art gallery was another attraction. Several hundred etchings from the best European and American artists were on exhibition. C. T. L.

Boston.—Last Monday the Universalist and Unitarian ministers held a joint meeting in Channing Hall to listen to a lecture on the preacher, "Tolstoi" given by Mr. Ivan Panim. The public was also invited to attend and the hall was filled. Mr. Panim is fully qualified to speak of Tolstoi and to judge of his powers and his religious teachings, as well as his utterances on social questions now pending in Russia, because the two gentlemen have enjoyed a long friendship. Mr. Panim has lately given before our "Lowell Institute" six lectures on Russian themes of which three were upon Tolstoi.

—Rev. Mr. Ames has already begun his extra

parochial work in and about Boston. He has consented to preach the sermon January 16th before the Worcester Conference at its meeting in Leominster. He declines some pressing invitations because he still feels himself the protector of his late parish while it is seeking a new minister.

—The National Bureau of Unity Clubs is offering in its latest circular, besides other advantages, to send UNITY for a year and a series of Bureau Leaflets to clubs now joining or renewing subscriptions to the Bureau.

Chicago Women's Unitarian Association.—The crowded state of our columns compels us to condense the report of the Secretary, Miss Emma Dupee, as follows: The Chicago Women's Unitarian Association met on the evening of January 3 at the Church of the Messiah. Gentlemen were present by invitation. Supper was served to 250 guests. The meeting was called to order in the parlors by the president, Mrs. J. M. Ware. The paper of the evening was given by Mrs. C. P. Woolley, subject "The Ideal Unitarian Church." After a historical sketch in which she set forth the method of reason as the distinctive feature of Unitarianism and of the ideal church, she gave some hints of the practical side of such a church. A spirited discussion followed in which Messrs. Furness, Shorey, Roche, Utter, Milsted, Blake, Mrs. West and others took part. The meeting adjourned to meet at All Souls church January 31.

Champaign, Ill.—The second series of lectures and sermons by the Unitarian ministers of Illinois in this university town was successfully inaugurated last Sunday by Mr. Utter. A member of the local committee reports that the "attendance on sermon and lecture was the largest we have had yet, and perhaps the most representative. This shows that the interest grows, and apprehensions of serious mischief from Unitarian preaching have greatly diminished."

Lawrence, Kans.—Rev. John S. Brown, our veteran Post-office Mission worker, gives the following cheery account of himself: "My work is going on pleasantly in the Post-office Mission line. I have for the last four weeks scattered abroad three hundred of M. J. Savage's Unity Pulpit sermons. I send away at least one hundred tracts and papers weekly. I oftener get short of stamps than of sermons and papers. A Happy New Year for work!"

Syracuse, N. Y.—Rev. Mr. Calthrop, of Syracuse, N. Y., and Bishop Huntington, have just closed a stirring controversy on "Robert Elsmere." The Unitarian finds the hero's experience just his own in his struggle out of Episcopacy, while the Bishop, who started with Unitarianism, finds higher truth in the noble creed—if broadly interpreted—which has his allegiance to-day. Mr. Calthrop's discourses drew crowded audiences.

Miner County, Dak.—Rev. E. T. Wilkes and Rev. Helen G. Putnam have recently held a two days' meeting at this frontier post, in a school house. Large audiences of men, women and children greeted them.

Chicago.—The annual meeting of the Third Unitarian society was held on 14th instant, the treasurer reporting all bills paid and a small balance in hand. A Happy New Year to the Third church!

West Newton, Mass.—This distant parish struck hands with us last week in the person of its minister, Rev. J. C. Jaynes, on his way to Duluth, Minn., where he remains four or five weeks.

Sioux Falls, Dak.—At the annual meeting of All Souls church the present pastor, Rev. C. J. Bartlett, was invited by a unanimous vote of the parish to remain with them another year.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 20, services at 11 A. M. Study Section of the Fraternity, February 1; subject, Isle of Wight.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, January 20, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, January 20, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 20, services at 11 A. M.; subject, "The Divine Ascription." Unity Club, Monday, 8 P. M., Novel Section; Tuesday, 8 P. M., The Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, January 20, services at 10:45 A. M.

THE CHICAGO INSTITUTE. First Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, January 24, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

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Boston Journal: Echoes from the Blarney Stone and Other Rhymes, by W. C. R., may or may not be written by an Irishman, but they are pervaded by the Irish love of humor and appreciation of the ludicrous. They are thoroughly, bright and entertaining. Charles H. Kerr & Co., Publishers, Chicago. \$1.00 postpaid.

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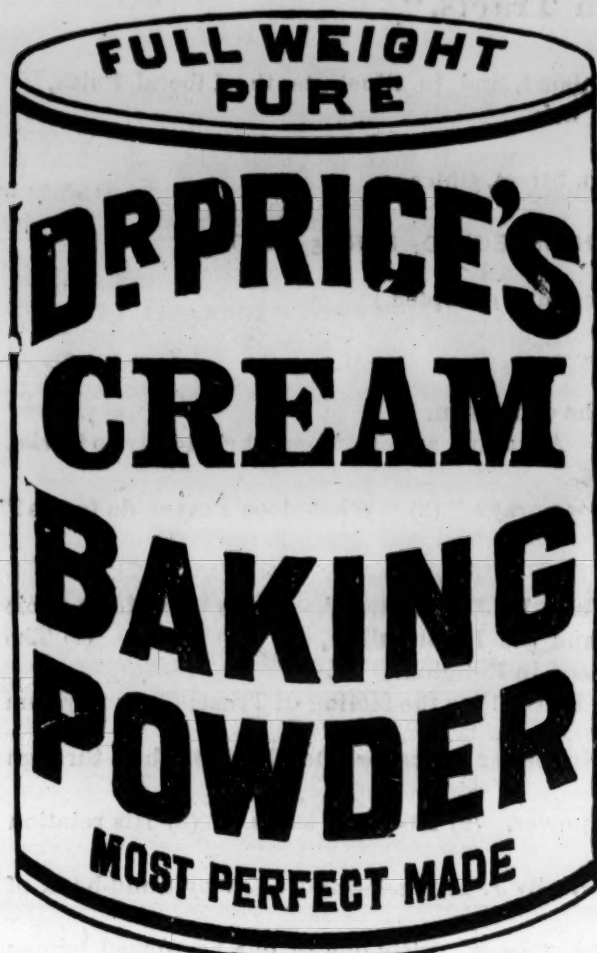
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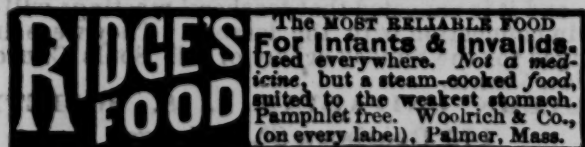
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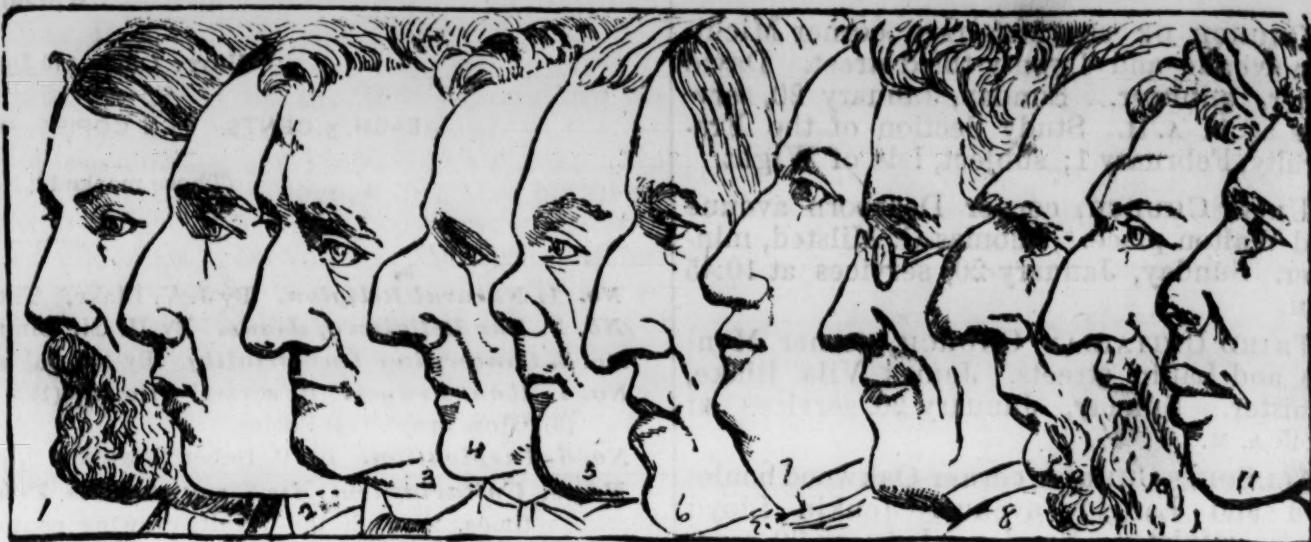


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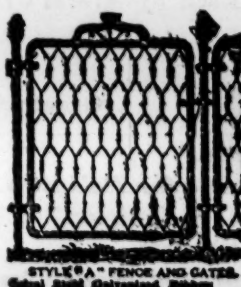
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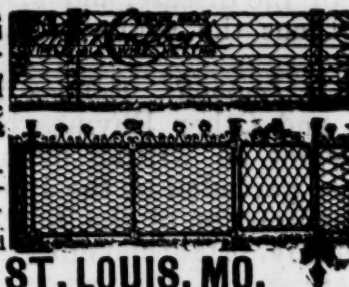
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